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not have been a collective compensation for the sexual looseness and racial intermixture existing in the South.

Patriotism is group self-preservation. The author believes that "from its background to the setting of the Peace Conference the Great War has been a psychological product, and there can be no enduring peace until a favorable psychological environment is created."

CLARA S. BETTMAN.

Psychopathic Institute, Chicago.

THE PROBLEM OF PSYCHOGENESIS IN MENTAL DISEASES. By C. G. Jung. Proceedings, Royal Society of Physicians; III, 9; April, 1919; p. 63.

Jung deplores the fact that because of the anatomic bias of medical education, researches in psychiatry are mainly of anatomic problems. Many psycho-neuroses and psychoses are overlooked because physicians overlook the fact that their patient is "a human being with a human psychology."

Dementia praecox is not an organic disease. That it is so regarded is due to the alienist's bias made on the basis of far advanced cases after degeneration has occurred. Under the term dementia praecox Jung includes "all hallucinatory, paranoid, katatonic, and hebephrenic conditions not showing organic processes of cellular destruction seen in general paresis, senile dementia, epileptic dementia, chronic intoxication, and not belonging to manic depressive group." Patients with dementia praecox react to beautiful and sordid surroundings as much as normals do. The worst katatonics are often the products of the lunatic asylum. Frequently a new outbreak of the disease occurs with an emotional outbreak. Jung cites many instances showing an amelioration or aggravation of the psychosis with the surroundings, a condition that does not hold for organic diseases.

The modern etiologic conception is not a "casual" but a "conditionalism"—for example, the tubercle bacillus is not alone the cause of tuberculosis. So in dementia praecox. There is here a congenital predisposition to psychic conflicts that differ from the normal only in emotional intensity. The psychic cause is supported by this predisposition, which is an abnormal sensitiveness. The conflicts arising are so out of proportion to the other mental faculties that they are uninfluenced by such usual means as diversion, self-control, reason. Insanity is due to the inability to get rid of these overpowering conflicts. When the individual realizes that he cannot help himself out of his difficulties, he becomes panic-stricken—a chaos of emotions occurs and the incubation stage of dementia praecox has begun. If you can solve this conflict, you abort the psychosis. However, it is very difficult to prove this because it cannot be determined that this is the incubation stage unless the psychosis develops further. Moreover, it may be regarded as a remission of the true psychosis.

From the psychologic viewpoint Jung defines a psychosis as a mental condition wherein a formerly unconscious element usurps the importance of real fact; concrete values of life being lost hold of,

unconscious contents now assume reality. The patient can preserve emotional rapport by dissociating into two personalities, the one transcendental, the other too human. Hysteria here results. If the emotional rapport is cut off, dementia praecox results. In any case organic changes are secondary.

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DAVID M. LEVY.

THE PSYCHOLOGY OF NATIONS. By *G. E. Partridge*. A Contribution to the Philosophy of History. Macmillan, New York, 1919.

The problem of the book is man's place in nature as a conscious factor of progress. This problem the author tries to solve by a study of the philosophy considered in relation to war.

The origin, biological aspects and motives of war are fearlessly faced, and the conclusion reached that war is founded on certain instincts but cannot be entirely explained by them. Fear is the main root of group antipathy. Thievery, cannibalism and display are the other definite principles of conduct which induced primitive warfare. These four principles are still the "mood" which induces war today and are the basis for the craving for the realization of power. Moods are explained as the "repositories of instincts, impulses, tendencies, desires, and are the driving force of conduct." These moods can be directed, influenced and controlled by education, but as yet education has not fostered any conception of the world as an object of social feeling, nor have the schools in any way developed the world social feeling in the child.

The modern world as actuated in its relations among nations by very unsocial motives. If social life can be made progressive, war will take care of itself. Our modern education develops national consciousness, not world consciousness; but it could direct the unsocial tendencies of war into more consciously progressive social conduct if education were directed toward this end. Social conduct is not naturally progressive, but is the result of directed effort. Before nations can direct and discipline themselves, they must discover their own ideals, desires and instincts. They must analyze their own motives and reactions as frankly and impartially as they do those of other nations. Economics must be considered in relation to instincts which underlie human conduct.

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THE NEW ORLEANS CONFERENCE. Excerpts from *Miss Harriet Gage's* report of sessions of the American Association of Hospital Social Workers, the National Probation Association and concurrently meeting organizations, at New Orleans, April 13-21, 1920.

Perhaps the most important subject before the three business and four executive committee meetings of the American Association of Hospital Social Workers was that of reorganization on the chapter or district basis, along the lines of the Anti-Tuberculosis Association